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〔東京時事〕キノコの"カワ"…

…よつて、間接的にガン細胞の増殖を防ぐ免疫療法で、副作用が全くないうえ、制ガン剤としてはほとんど例がない内服薬。

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〔ウィニペッグ〕當市の母親ジョン・アン・ガクリドさんに對し、サリドマイド製薬會社は六十四万弗の賠償金を支拂うことになった。彼女が妊…

…期間が一三ヵ月とこれまでの不況期よりも長く、生産のピーク時に比べた低下幅も一五・五%と三三年の八・四%を大きく上回るなど不況の深刻さを盲証してい…

Daisaku Ikeda: Japan's Super Salesman Of Peace And Sokagakkai

By JOHN RODERICK

TOKYO. — Japan, once derided as a nation of transistor salesman, has turned out a supersalesman for one of the world's scarcest and most precious commodities: peace.

He is a Daisaku Ikeda, presid. of Sokagakkai (value creating society), a Buddhist lay organization which claims 10 million members in Japan and 414,000 overseas.

Doors in major capitals have opened for this 47-year old son of an impoverished maker of dried seawred as he carries his peace message around the world.

Now in the United States, he has met with secretary of state Henry Kissinger, United Nations general secretary Kurt Waldheim and the heads of leading universities.

In recent weeks he has been received by China's Premier Chou En-Lai and vice premier Li Hsiennien and Soviet premier Alexei Kosigin.

His American mainland trip wound up recently with a Sokagakkai sponsored peace conference on Guam attended by delegates from 40 nations.

Ikeda advocates nuclear disarmament and a people's campaign against war. But in the long term he rests his hopes for peace on educational and cultural exchanges among countries.

At the same time, he urges Japan to become more deeply involved in the peace movement. It is the only nation which constitutionally bans war as an instrument of foreign policy.

This, and the strong pacifist mood which has prevailed here since the defeat of World War II, make Ikeda a respected and often quoted figure in Japan.

Created in 1930 by a teacher of geography, Sokagakkai is the lay association of the 700-year old Nichiren Shoshu Buddhist faith.

One of several religions which follow the teachings of the 13th century priest Nichiren Daishonin, it was relatively small until Ikeda took over as Sokagakkai's

Cont. on Page 2

The New Canadian

An Independent Organ for Canadians of Japanese Origin

Vol. XXXIX — 10 FRIDAY, FEBRUARY 7, 1975 Toronto, Ont.

As Eisenhower Remembers The U.S. Evacuation

AS EISENHOWER REMEMBERS IT — As students of the relocation experience know, Dillon S. Myer was the second director of the War Relocation Authority. First was Milton Eisenhower, younger brother of Dwight D. Eisenhower. (Myer, now 83 years old, is living in happy retirement in Washington, D.C. He and his wife celebrated their golden wedding anniversary last fall.) Eisenhower headed WRA for only a few months before President Roosevelt asked him to move to the Office of War Information.

A few months ago Eisenhower published a book titled about his experience. "The President is Calling" (Doubleday & Co., $12.50), one chapter of which is devoted to the evacuation. Much of what he writes has appeared in other books, but he offers many insights which are new.

Eisenhower was on an inspection trip of the Tennessee Valley Authority early in March 1942 when he was summoned back to the White House. There Roosevelt instructed him to set up the War Relocation Authority "to move the Japanese Americans off the Pacific Coast." That was about all Eisenhower was told, and he suddenly realized he knew next to nothing about the so-called Japanese American problem.

"Hurrying back to my office," he writes, "I was deeply troubled. My instincts told me that the course we were embarked on was an extreme one. But I must confess that I spent little time pondering the moral implications of the President's decision."

On his first trip to the Coast after taking over WRA, Eisenhower met with a group of Japanese Americans "and we established an advisory council ...This was the wisest thing I did in that whole traumatic experience." The council was headed by Mike Masaoka "a man of great perception and heart." Eisenhower says "I did not make a single major decision without first conferring with this young man and, when necessary, with the advisory council." He continues:

"I believe to this day that most of the evacuation could have been avoided had not false and flaming statements been dinned into the people of the West Coast by irresponsible commentators and politicians. There was surely some underlying and later dislike for Japanese in that part of the country and that provided fuel for ignorance, intolerance, and bigotry to spread like fire. The evacuation of Japanese Americans from their homes on the coast to hastily constructed assembly centers and then inland relocation centers was an inhuman mistake...

"How could such a tragedy have occurred in a democratic society that prides itself on individual rights and freedoms? How could responsible leaders make such a fateful decision? I have brooded about this whole episode on and off the past three decades, for it is illustrative of how an entire society can somehow plunge off course."

Eisenhower names some individuals who have been blamed: General DeWitt, Colonel Bendetsen and others. Then he writes: "All of these men — and many others — played key roles in the tragedy and all must share the responsibility. But I am convinced that no one fully understood at the time, or even knew about, all of the events that transpired between Dec. 7, 1941, and March 1942 and which led ultimately to the evacuation...

"By the time the situation was presented to President Roosevelt in February of 1942 the decision was all but inevitable. The pattern was largely formed; the course was nearly set. The alternative courses of action at that point were limited and generally all undesirable. And so, as often happens, the President's action was less a

Con. On P. 3

Nisei And School Board Ordered To Pay $1.5 Million To Paralyzed Student

PRINCE GEORGE, B.C. — The Prince George School District and a Japanese Canadian teacher, Mr. David Edamura have been ordered to pay a settlement of $1.5 million to a 19-year-old student, Gary Thornton. The youth was partially paralyzed after breaking his neck in a school gymnasium accident in 1971.

In a written judgement Mr. Justice Douglas Andrews of British Columbia Supreme Court, said the youth was injured while attempting to somersault from a springboard to a layer of foam chunks. He said Mr. Edamura, the teacher in charge of the class at the time of the accident, should not have permitted the students to use a box horse for that purpose.

Thornton now is a patient at Grandview Auxiliary Hospital in Edmonton a rehabilitation centre. He is paralyzed in all four limbs.

The suit, brought on the youth's behalf by his parents, claimed damages on the grounds school authorities were negligent

Don Andrews, a lawyer for the complainant, said the damages were claimed on the basis of $4,200 expenses a month for a 50-year life expectancy.

Andrews said Thornton was entitled to substantial damages because of his total disability and complete reliance on others for physical needs.

Prince George school district, which must pay the sum, carries only $1 million liability insurance.

Mac Carpenter, board secretary-treasurer, said he did not know how the board would find the $534,058 balance of the award.

WWII Holdout Tells Wife To Go Back

TAITUNG, Taiwan. — Former Japanese army private Teruo Nakamura says his wife should continue living with her second husband although she is legally still married to him. His wife did not object either.

"Although I was lucky to come back safely, I would not break marriage," Nakamura said. "They have been married for 21 years and they should stay together."

Nakamura, 57, was found on an isolated Indonesian island in December after hiding for 30 years, believing Japan and the United States were still at war.

His wife, Lee Lan-ying, 56, married another man eight years after Nakamura was listed as missing in action by the Japanese army.

He was visibly upset when he wife said she had remarried and told her: "Shut up, I don't like you anymore."

Taiwan legal authorities ruled Nakamura still married to the woman because she did not have him declared legally dead before her second marriage.

Nakamura, however, said earlier he would make the decision with the advice of the elders in this aboriginal village in eastern Taiwan. The elders agreed with his decision.

His wife's second husband had volunteered to step aside after his wife offered him a house and a buffalo.

Although Nakamura agreed to let his wife go, he asked that his son, Lee Hung, 31, come live with him.

The son, now married and the father of four children, was born soon after Nakamura was drafted into the Japanese army.

Kamikaze Fish Kills Kabuki's Living Treasure

KYOTO. — Japan's grand kabuki headmaster Bando Mitsugoro, 68, died recently of globefish poisoning at a local hospital.

He had been designated a "living national treasure" in 1973 for playing in the classic drama.

The kabuki actor, according to his attendants, ate globefish (fugu), a Japanese delicacy, parts of which are poisonous, at a restaurant recently.

Kidney From Dead Mother Saves Son's Life

NAGOYA. — A young man badly afflicted with chronic nephritis was discharged from a hospital here recently thanks to a transplantation of a kidney received from his mother who died in a traffic accident.

He is Naomasa Kato, 24, a senior high school teacher of Koda-machi, Nukata-gun, Aichi-ken, who was admitted to the Masuko Hospital in Nakamura-ku, Nagoya, on May 28.

Three days later, his parents, driving to visit him, were hit head-on by a recklessly driven car. Kito's father, Akira, 54, died instantly while his mother, Midori, 45, still breathing, was rushed to the Chubu Rosai (workers' accident) Hospital where it was found that her cerebral system had already ceased to function.

Family members, following doctors' advise, decided to effect a transplantation since Mrs. Kito had repeadedly indicated that she would like her son to have her kidney.

The operation was performed on June 4 by Dr. Hiroshi Takaki of the Aichi Cancer Center. Kito has made good progress and the remaining parts of his impaired kidney were extracted some three months later.

Kito, who intends to resume teaching next spring, said that he regards the transplantation as a priceless legacy left by his mother.

Image Of Christianity In Early Modern Japan

By ALLAN BEEKMAN

DEUS DESTROYED: The Image of Christianity in Early Modern Japan, by George Elison. Harvard Press, 542 pp., $18.

* * *

Recounting the martyrdom of 26 Christians in 1597, a native says of the Franciscan missionaries who headed the group:

". . . they went out on the streets and gathered beggars and outcasts of society about them. They gave remarkable medical treatment to the harelipped, to lepers, to wretches afflicted with boils and carbuncles, with the Chinese pox and with mange, thus enticing them to join their religion... Morons, menials, and misfits — they took in everybody and rejected nobody. And thus (a matter of notoriety) they gathered about themselves a bunch of good-for-nothings."

Reckoning must come for a group behaving so detestably; the ruler learned of their plans to spread their pernicious doctrines. Outraged, he acted to purge the land of them. "How fortunate for Japan!"

The authorities made an example of those who had stooped so low as to aid the outcasts, the sick, the maimed and the starving. Ears and noses slit, 26 Christians were transported in open ox-carts, dragged through the streets of the capital, marched to Nagasaki and crucified.

As time passed, the number of Christian martyrs would grow from the first token group to an avalanche, with punishment increasing in refinement and severity — torture, both physical and psychological, followed by beheading, crucifixion or burning at the stake.

A chronology shows the first Portuguese traders arriving in Japan in 1543; a storm had blown their China-bound vessel to Tanegashima. The Jesuit Francis Xavier arrived at Kagoshima in 1549.

Headed by Xavier, the Jesuits did not entirely neglect social and medical works, but they concentrated upon converting the upper classes. Xavier had arrived at an opportune time, during a period of civil war, when each noble wished to enrich and strengthen his domain through trade with the West.

The Jesuits themselves being drawn from aristocratic background, admiring the emphasis on class and hierarchy they found among the Japanese, they easily adjusted to the requirements of their mission. Impressing their hosts as being likewise representatives of a military society and as well-schooled in the qualities of self-mastery, courage and courtesy esteemed by the rulers of Japan, the Jesuits made progress in converting the upper classes.

Although teaching the Japanese that the world is round, the Jesuits were the spirit of the European Counter Reformation. They carefully shielded their charges from any information that might confuse or debilitate the message of Christian salvation.

For the same reason, the Jesuits sought to prevent other Christian orders from coming into Japan. Despite these efforts at exclusion, Spanish Franciscans were permitted to remain in Japan from 1593. Ten years later came the Dominicans.

The Japanese authorities particularly objected to the teaching of the First Commandment, which they construed as subverting the loyalty of their subjects. Among the ruling classes the conviction grew that the missionaries were using their religion as an instrument to usurp political control of the country.

The Shimabara Rebellion of 1637-38, which acquired the color of a Christian revolt, ended all hope of a relaxation of Christian persecution. The now centralized government put down the rebellion, mercilessly slaughtering the rebels and ending all traffic with Catholic lands.

* * *

The author's account of this colorful chapter in Japanese history is unusual in his remarkable feeling for language, his use of words in new, fresh, vivid ways and his felicitous phrasing. Hard to excuse in one of such outstanding ability is the pedantic vice of introducing untranslated foreign words into the text.

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Samisen: Heart Of Kabuki

By DONALD P. BERGER

TOKYO. — One of the frightening aspects of shamisen music (the shamisen is a three-stringed, long necked lute) is the plethora of styles which, to the novice, all tend to sound very much like one another. Words such as jiuta, kumiuta, hauta, bungo, gidayu, shinnai, kiyomoto, nagauta and many others used in classification, only complicate matters for the listener who is taking his first plunge.

The subleties of difference are too fine for even the most experienced ear. This being the case, the place to begin in shamisen music should be with that style which is most accessible, and the one which, if not necessarily the least complex, makes the most immediate appeal. Nagauta, one of the mainstays of Kabuki music, is ideally suited as a place from which to begin.

The word nagauta means literally "long song". That in itself seems rather forbidding since those who don't understand Japanese have the mental picture of a mile-long stretch of incomprehensible words. There are words, of course, and they are difficult; however, the general outline of the story can usually be related in several sentences.

The Kabuki dance-drama, Kokaji, for example deals with a famous sword maker of the Heian Period who prays for success in hammering out a sword at a shrine near Kyoto. Hearing his prayer, the God sends as his emissary a fox who is to assist in making the blade. The sword is forged and it is a masterpiece. Not all stories can be told so simply, but the general outlines are not difficult.

In nagauta there is, apart from the words, a great deal of pure musical interest. In the play cited you will also hear, in addition to a number of shamisen, the instruments combine to create a truly remarkable ensemble. There are slow sections, animated ones, and there is always that feeling of elemental emotion that emerges even when the words themselves are not understood. Just as you can be moved by hearing a Western singer in an unfamiliar language, the same experience awaits you in nagauta.

The history of nagauta is very much bound up with that of Kabuki. The Kabuki theater from its beginning was eclectic, and borrowed heavily from Noh and the puppet theater, Bunraku. It is not surprising, therefore, to find shamisen music incorporated into the structure of Kabuki. By the 18th century the shamisen and its music had become indispensable for the staging of Kabuki.

There are three broad categories of shamisen music: singing style (uta mono), narrative style (katari mono), and folk song (minyo). It was the singing style which gave birth to the lyric nagauta. However, as no style of music is ever completely itself, we can find narrative elements in nagauta. Indeed, the beginnings of shamisen music are to be found in the narrative tradition of the older lute narrations such as Heike biwa and joruri, the music for the puppet theater.

As Kabuki developed there was also a growing need for more extended sections of music to accompany the dance. Nagauta filled the bill. The music can be brilliant, tender, and provides an excellent musical backdrop for Kabuki. It is the closest thing in Japanese music to a Western ensemble of singing and dancing with instrumental backing.

In addition to Kabuki, nagauta also enjoys a separate existance in the concert hall. This music, ozashiki-nagauta, was not designed as dance music and it is consequently of a more virtuoso nature than the nagauta of Kabuki. It is truly a marvel to hear the torrents of sound a great player can elicit from only three thin strings of the shamisen.

For those who would like to do more than just nick the surface of this important musical genre, I would recommend William Malm's excellent book, NAGAUTA — The Heart of Kabuki Music (Charles Tuttle 1963), frequent visits to the Kabuki-za, and lisening to records. Japan Columbia Co. has a wide selection of nagauta records from which to choose.

Salesman

(Cont. from Page One)

third president in 1960.

Under Ikeda, the organization has its hands in many pies. It supports a major political party, the Komeito (clean government) which is influential both in the National Diet (Parliament) and at the provincial and municipal level.

Besides politics, Sokagakkai sponsors cultural and educational activities. Its Minon Concert Association has brought the American Philharmonic and the Soviet Novosibirsk Ballet Theatre to Japan, among many others.

A newly built Soka Univ. has 3000 students to date and aims at 20,000 eventually.

Arresting architecture, much of it bold and imaginative, is the hallmark of the various religious, sports, educational and cultural buildings Sokagakkai has erected.

Its most startling is a vast Sho-Hondo center at the foot of Mt. Fuji. Others in the cluster were built by individual contributions and decorated with stones, granite, marble and wood from all over the world.

The sources of much of Sokagakkai's wealth is a publishing empire which includes a daily newspaper with more than four million circulation. Ikeda's photo appears on nearly every page.

Sokagakkai's appeal is powerful among the millions of Japanese who live lives of loneliness and despair in the major cities. Its religious philosophy stresses happiness now rather than in a misty after life.

Like most Buddhist faiths, it regards the life impulse as universal and promises Buddhism to those who find enlightenment.

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Eisenhower

(Cont. from Page One)

decision that a validation. This might be said of President Truman's decision to drop the atomic bomb, or President Kennedy's Bay of Pigs decision, or President Johnson's decision to bomb North Vietnam . . .

"The evacuation of the Japanese Americans need not have happened. If public officials had provided strong and positive leadership at the outset, they might have calmed the public. If the media had been responsible they could have cooled instead of incited passions. If the military had been more effective, it might have assessed the situation more objectively and, thus, not have pressed for evacuation. If the political leaders had resisted the pressures of the misguided public opinion perhaps they could have influenced it rather than succumbing to it. If those closest to the President had given him better advice, perhaps he would have decided differently. If the President had asked harder questions, demanded better information, been more skeptical, perhaps he would have overruled those who counseled mass evacuation."

How true. How very tragically true. History is heavily burdened with suchs "Ifs".

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Personal N

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ST. THOMAS, Ont. — Kano Tsuda, 78, mother of Kazuo Takayesu, passed on February 4th, 1975. service was held at the W Funeral Home on Feb. 7

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AMES KAMINO
T.V. Service
364-9913
TORONTO

s: 961-6611 Res: 429-6296
NEST JOMORI
Chartered Accountant
Suite 60
BLOOR ST. W. TORONTO

Personal Notes Across Canada

Obituaries

TSUDA

ST. THOMAS, Ont. — Mrs. Kano Tsuda, 78, mother of Mrs. Kazuo Takayesu, passed away on February 4th, 1975. Funeral service was held at the Williams Funeral Home on Feb. 7th.

YAMAMOTO

GRIMSBY, Ont. — Mr. Koichi Yamamoto, 94, passed away on February 3rd, 1975 at Grimsby, Ontario. Funeral service was held at Toronto Buddhist Church on Feb. 5th.

* * *

SHIMOKURA

VANCOUVER, B.C. — Dr. H. M. Shimokura, 71, passed away on January 19, 1975 at Mt. St. Joseph Hospital after a lengthy illness. Survived by his wife Ethel Aya, sons Howard, Alan and Ray. Also three grandchildren.

* * *

ONAGI

WINNIPEG, Man. — Mr. Kankichi Onagi passed away on January 9th, 1975 peacefully in his sleep at his residence, 750 Polson Avenue, Winnipeg, aged 86 years. Beloved husband of Fuku Onagi. Mr. Onagi was predeceased by a son, Harry in 1938. Besides his wife of 50 years, his passing is mourned by 2 daughters Mrs. Aster Nagamori and Ruby of Winnipeg, 3 sons, Peter and Harold of Winnipeg and Allen of Vancouver, B.C. and 18 grandchildren. Funeral Services were held at Thomson Funeral Chapel on Monday, January 13, with the Rev. Masaki officiating.

Mr. Onagi was born in Chiba-Ken, Japan in 1888 and came to Canada in 1919, where he was active in Haney, B.C. In 1941, The family was relocated to St. Pierre, Manitoba. Moving to Winnipeg in 1946, he was active in representing the Japanese community in negotiating with various levels of government.

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Japanese Are Still Fashion Conscious Crazy

TOKYO. — The Japanese have become increasingly fashion-conscious since Westernization hit on a large scale in the post-World War II years.

Tiny boutiques overflowing with ready-to-wear fashions draped on mannequins and pinned to the walls and ceiling crowd the fashionable side streets of the Ginza and Harajuku sections of Tokyo.

Department stores join the fashion selling wave by sectioning off floor space and using special lighting, and rock music.

Slim skirts, full coats, hemlines just below the knee, tiny hats, and long scarves appear in the fall and winter collections here, offering welcome possibilities of coordination.

The challenge for Japanese designers is for originality and independence from the fashion dictates of Paris, London, and New York. It is not an easy task for a country with barely 30 years of experience in turning out Western clothing.

Hanae Mori, one of Japan's leading designers, is known for her use of Japanese printed material in non-Japanese styles. Her dresses are often reminiscent of the kimono and some, for example, boast designs from the 18th-century Japanese woodblock prints called Ukiyo-E.

Jun Ashida is another designer and he claims not to be concerned with either a European or Japanese influence.

Said to be the biggest seller at the higher end of the ladies' ready-to-wear market, he outsells in Japan such foreign competitors as Yves Saint Laurent and Pierre Cardin.

His original contribution to this year's fashion scene, he said, is the separate coat or "separate coat" — a three-quarter-length jacket wore over a below-the-knee skirt of the same material.

The jacket can be worn alone or over the coat-skirt to become a midi-length coat.

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Dates And Doings

Music Festival At Man. Buddhist Church Feb 18

WINNIPEG, Man. — The Winnipeg Consulate of Japan will sponsor "KO-HAKU" Music Festival on Tuesday, February 18th from 7:30 to 10:30 p.m. at the Manitoba Buddhist Church. Everyone welcome.

* * *

Kotoist Martha Takata With Oshawa Symphony

TORONTO. — The Japanese Canadian Cultural Centre takes pleasure in presenting for the first time, a symphony concert by the Oshawa Symphony Orchestra conducted by Roy V. Cox on Sunday, February 16 at 8 p.m.

The programme will include Overture to I Vespri Sicil'ani by G. Verdi, A somerset Rhapsody Opus by 21 by Holst and Jenaer Symphony in C by Beethoven.

Guest artist for the concert, Martha Takata, wil perform traditional Japanese music on the Koto. Mrs. Takata is a regular performer for various cultural and educational organizations in and around Toronto as well as at the Cultural Centre.

During pre-evacuation days in Vancouver, no musical concert was complete without the then popular Martha Hori and her musical talents. Five years ago she performed with the Buffalo Philharmonic Orchestra and more recently, in Montreal, Mrs. Takata provided musical background for a National Film Board documentary film entitled "The Sea". This film premiered in Russia.

Tickets for the concert are available now at the Centre or may be obtained the evening of the performance. They are $4.00 Adult and $2.00 Student. — JCC. Centre

* * *

St. Andrew's Japanese Church Lenten Program

TORONTO. — St. Andrew's Japanese Congregation at Howland & Barton Avenue in Toronto will have a special Lenten Program starting with an Ash Wednesday Service on Feb. 12th at 11:30 a.m. A Lenten Bible Study Class will also be held every Sunday at 10:30 a.m.

Also a Union Service will be held on Feb. 16th with Guest preacher, Mr. Ken Buckley from the Church Army. A World Day of Prayer will be held on March 7th at 1:30 p.m. and 2:00 p.m.

A series of Meditation, led by the Rev. Ken Imai, will be held each Wednesday at 8:00 p.m. in St. Anne's Church, 270 Gladstone Ave., Toronto.

At 8:15 PM one of the following three study groups will take place:

1/ THE PASSION NARRATIVES OF ST. MATTHEW, ST. MARK, AND ST. LUKE led by the Rev. F. Beare, international scholar, author, and former proffessor of New Testament studies at Trinity College.

2/ FROM BIRTH TO DEATH
the Occasional Offices of the Book of Common Prayer (baptism, confirmation, marriage, visitation to the sick, burial) led by the Rev. Edgar S. Bull, Rector, St. Thomas' Church.

3/ 'GOD SO LOVED THE WORLD'
led by various informed and experienced people

Schedule of subject is as follows:

On February 19: film and discussion based on the following statement by Helder Camara, Archbishop of Recife and Olinda, Brazil: 'When shall we have the courage to outgrow the charity mentality and see that at the bottom of all relations between rich and poor there is a problem of justice?

On February 26: agriculural labour in California and South America.

On March 2: Caribbean-Canadian migration, tourism, and emigration.

On March 9: beyond the traplines — the Canadian Indian in our society.

On March 16: following the meditation there will be a plenary session of all three groups.

9:30 every evening: coffee.

Everyone is cordially invited to attend. — The Rev. Ken Imai

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Both Games In Canadian Japanese Hockey League End In Even Scores

By THOMAS HORI

TORONTO. — Both games in the CJHL last Sunday ended up in ties. Japan Camera and Turf Cleaners in a see-saw battle ended in a 5-5 deadlock while Yamada Studio had to come from behind to tie Urabe Insurance 4-4.

In the first game Japan came out like they were shot out of a cannon pinning Turf in their zone for the first few minutes of the game. Matt Nakamura, the Turf goalie, came up with some big saves to prevent the Cameramen from scoring. As the game progressed, Turf became much stronger leading 5-4, after being down 4-2, but Al Inamoto from Richard Matsumoto tied to score for Japan.

Ben Murata tipped in a pass from Brian Kitamura to give Turf the early lead. Daley Baba from Leighton Lee and Paul Uchikata replied for Japan in the first.

Shooting from the point, Andy Nabeta from Gary Nasu managed to get the puck through a maze of players to put Japan one up on Turf. But Brian Kitamura tipped in a goal mouth pass from Frank Oda to even the score. Then two goals by Paul Uchikata from Al Inamoto and Daley Baba from Rick Mori put the Cameramen ahead 4-2. Brian Kitamura picked up an errant Japan pass in the slot area and ripped a shot into the top of the net to close the gap to 4-3 at the end of the second period.

In the third, Harold Tohana converted a pass from Randy Maeda to tie the score. Ben Murata knocking in a rebound from Brian Kitamura and Frank Oda pulled Turf ahead 5-4. Al Inamoto's goal finished the scoring in the game.

Yamada studio had to come from behind four times, the last time being forced to pull their goalie, in order to tie Urabe Insurance 4-4.

Urabe quickly asserted themselves on a goal by Gary Kawaguchi from Gary and Al Tanaka. This line had a big game picking up eight points in the game. Yamada then tied it up as Dennis Inamoto fed Ray Suginomori a perfect breakaway pass.

Dennis Tanaka from Sam Tanaka and Danny Higashi gave the Insurancemen a 2-1 lead. The Studiomen came right back on a goal by Ron Kishi from Dennis Inamoto and Dave Okamura. Only seconds later Gary Tanaka from Al Tanaka and Gary Kawaguchi gave back Urabe the lead.

In the final period, Dennis Inamoto, continuing to play brilliantly at the point for Yamada, scored from Roy Kobayashi to make it 3-3. Andy Hayashi, trailing on the passing play by Gary Kawaguchi and Al Tanaka, knocked in a rebound to put the Insurancemen ahead 4-3. But the Studiomen refused to play dead and pulled their goalie. As a result, Ray Suginomori tied the score for Yamada.

Long Life Credited To Devotees Of Kyudo - Archery

TOKYO. — Minamotoyorimasa Sakaidenyo, who is 88-year old and will become 89 on March 20, is following in the footsteps of the tradition that credits long life to the devotees of bow and arrow.

The sport has archers in Japan of 93 and 97 years of age.

Sakaidenyo became a novice in the sport of bow and arrows when he was 28-years old and under the tutorship of Meitaro Kitamura, advanced rapidly.

Kitamura, a Keio University instructor, has performed his skill with the bow and arrow for Emperor Hirohito.

In two years time, Sakaidenyo earned his shijodan (first grade rank). He is now kiyudohanshi judan (10th grade rank) and has taught over 300 students, instructing largely senior high school students.

He lives at Akaho, Komagane-shi, Nagano-ken near the Japan Alps, 3000 feet above sea level.

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JULY 28 — AUG. 30, AUG. 4 — AUG. 28
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天氣晴朗なれど（九三）

佐藤愛子

それから弘枝は、はじめて思い出して、改めていった。

「そらそら、ご主人、たいへんだったんですってね それに春生さんのことも新聞で見たわ。それから夏ちゃんのことも……」

「夏子が？新聞に？」

「夕刊で見たわ。ストライキの大将ですってね。教室の窓から乗り出して、バケツの水を学長の頭の上からぶっかけている写真が出ていたわよ……」

排気ガスに汚れた桜が、貧弱な花を咲かせている町かの神社の境台を、朝子は急ぎ足で歩いて行った。朝子の手には一枚の紙片が握られており、それには社会評論家伊藤久子の住所が書いてある。

伊藤久子というのは近頃新聞や雑誌で名前を見かける新進の社会評論家で、朝子も二、三度テレビで見たことがある。年は朝子と同年配だが、その意見はざん新で現代若者のよき理解者であるのが特徴である。

春生がウェディングドレスのコンクールで一等になったとき、伊藤久子は、

「ここに登場した青年は、ある意味における現代のパイオニアといえましょう……」

などと新聞で感想を語っていたのだ。

朝子は昨夜、まんじりともしないで考えた末、このところ朝子に襲いかかってきたいろいろな怪奇現象について、伊藤久子の意見を求めることを思いついたのだった。朝起きるなり新聞社に電話をかけて伊藤女史の住所を聞いた。そっとついでに訊いたところによると、伊藤久子は朝子より二つ上の四十六歳で、二十歳のときから今日まで三度結婚して三度離婚、今は独り暮しで社会評論のほか、ときどき小説なども書いているという。

トロント市一九七五年 不動産税支払い期日

市の規則により一九七五年度における最初の三回分割不動産税（土地家屋税）支払期日は次の通り。

全ワード　第一回支払　二月十二日
第二回支払　三月二十六日
第三回支払　五月二十二日

以上分割支払いは昨年度の税率の約半額にあたる一九七五年度のタキスであります。

不動産税の分割支払い請求書は郵送されました。納税者でまだ租税請求書を受けていない向きは直ちに市庁タキス・インフォメーション・カウンターに申請するか、それとも電話（三六七―七一一五）すること。

タキスの支払い

これらのタキスは、請求書、同封されているパンフレットに詳細記述されている通り、それぞれのロケーションで支払うことができる。ただし、タキス先払証明書は本人出頭または郵送で市庁だけで取り扱っています。

W. M. CAMPBELL, City Treasurer

月刊雑誌 人間医學

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御禮

トロント三葉会

去る一月二十六日本会主催の親睦演藝会に際し予想以上の好結果を得ましたのも之偏えに一般諸兄の御援助の賜物と感謝し御禮申上げます。なお、当日、左記の方々から本会發展のため多額の御寄付まで戴き甚だ失禮とは存じますが紙上を以て深謝致します。

△二十弗宛　ハミルトン道台　田べ夫妻
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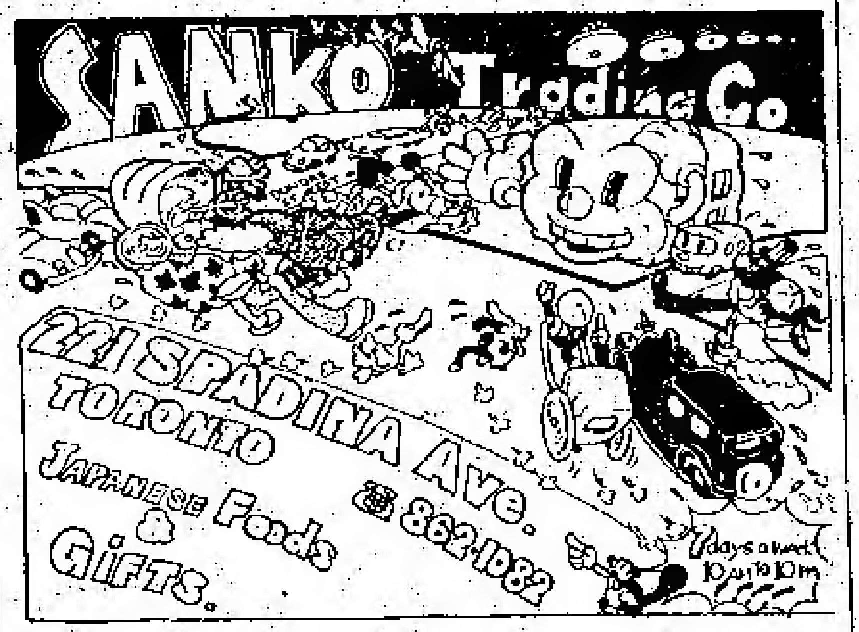

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△六十弗　米山力蔵夫妻 結婚六十年記念
△五十弗　佐々木周一夫妻 結婚六十年記念
五十弗　故野田保一郎葬儀に際し（遺族野田ヤクノ）より
△三十弗　入澤芳蔵夫妻 結婚五十年記念
△二十五弗　窪田才之助 米寿記念
△二十弗宛　中島卯三郎　林初太郎　門永友二郎　井上森槊　米山ヵ藏
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トロント市下町中心地、元のスター・ビルデングの跡に、いま建設中の「第一バンク・タワー」ビルは、完成のあかつきは世界一高い銀行ビルになる。水準から一、二二三呎の高さでいま六十三階目の骨組み工事中で、三月中には七十二階となる。

ナンバー・ワン銀行ビルであるニューヨークのチェース・マンハッタンよりぐんと高くなるこの第一バンク・タワーには、日中約一万五千人の人口を持つことになるが、「我々は冷たいビルでなく、人々が自由に出入りし、エンジョイするビル・センターにしたい」と設計家はいっている。

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作曲家武満氏
トロントを訪問

トロント大学エドワード・ジョンソン館（宇宙館の裏）で行われる新音楽コンサートに世界的に有名な日本人作曲家、武満トオル氏（四五）の作曲が演奏され、武満氏自身もこのコンサートに出席、紹介される。コンサートは二月八日（土）午後八時半からで、入場料は大人三弗、学生二弗、約は九六七―五二五七へ。

ウ市はメートル制の最初都市

【ウィニペッグ】ウィニペッグは昨年、カナダ最初の「メートル制都市」の宣言式を行い、ジュバ市長が「當市将来のためにメートル制をいち早く採用する」と宣言した。

なお、既報通り、來る四月一日からカナダ国内の天気予報、気温はセッシアス

三月から旅券発給を厳格に
外務省がまず改善策の実施へ

【東京時事】外務省は海外渡航者に対する旅券発給手續きをきびしくして、不正取得を防止するため、三月一日から、（一）旅券申請者の身元確認の強化（二）旅券の変造防止（三）代理申請の厳格化―をはしらとする改善策を実施する。

これは昨年の文世光事件や日本赤軍によるオランダ・ハーグのフランス大使館占拠事件など重大な国際事件の犯人がいずれも旅券を不正入手して出国したことを重視して、とりあえず外務省単独でも出来る措置をまとめ、実行に移すことにしたものである。

だけとなる。華氏二〇度はームテンペチュアで、マイナス一〇度はコ[illegible]トノーを必要とする氣温となるわけ。

五輪選手づくり

【東京】本陸連はこの程、海外留学奨学基金制度の設立を内定した。この制度は、ジュニアの有望選手を国の大學に留學させ、技術の習得と国際経験によってオリンピック入賞可能な選手をつくるのがねらい。すでに二人の米国留學二年間が確定している。

日本で「土地代」下がる
―マイナス成長のあらわれ―

【東京時事】地下もマイナス成長へ―国土庁は今週、今年一月一日現在の全国地価公示地点の地価調査結果を発表したが、それによると、昨年一月時点に比べ全国平均で九・二%と大幅低落、四一年五・二%ダウンをしのぐ戦後最大の落ち込みとなった。

国土利用計画法が昨年末から施行されたのにともない、土地鑑定、評価方法を改善したことが大きく影響したためだが、今後も不況でマイナス傾向が續くと国土庁ではみている。用途地域別にみると、住宅地の九・四%減のほか、商業地（八一地点）が八・六%減、市街地調査区域は八・八%減

カー女史作品展

トロント市美術館では今週末から月末まで、有名な婦人画家エミリー・カーの作品集を公開する。カー女史はビクトリア市に在住中、ビーシー州沿岸のインデアン部落を歴訪して風景、人物等を描いた画家として知られている。彼女は一九四五年死去した。

トロント市協一世部
廿三日に総会

トロント市協一世部では來る二十三日（日）午後一時半から日系会館で定期総会を行い、會務及び会計報告、諸事の審議、評議員選挙等があるので、會員の出席が希望されている。

孤児院寄付集め

平野女史が運営している光風園（孤児院）の運營資金にあてるため、市内の池田照子さんは二月末を締切りに一般から寄付を集めている。池田照子さん宛に献金してほしいと。

Mrs. T. Ikeda
24 Marsh Road
Scarborough, Ont.

オ州各地方での紅白歌合戦上映

トロント市佛教会館が今週發表したオ州内各地における「紅白歌合戦」の上映日程は次の通り。

△三月四日（火）夜、有志によりトロント日光ガーデン別室で△五日（水）ニアガラ・ホール△六（木）ハミルトン日系市協主催で合同教会にて△七日（金）チャザムで日系市協主催下た△八日（土）トロント佛教会で△九日（日）午後二時と七時の二回、市協一世部と会館共催下に、なお入場料としてコレクションがある。

●セント・トーマスの高辻洲一男夫人の母、津田ノブさん（七八）は二月四日心臓マヒのため高江洲宅で死亡、七日同地のウイリアム葬儀社にて葬儀を執行

毎度ありがとうございます

當太鼓壽しでは、二月三日より紅白歌合戦から除夜の鐘までの三時間にわたるテープを常時流しておりますので、おおみそかの日本の夜を満喫できるものと存じます。ぜひ、ご家族お揃いでおいで下さるようお待ちしております。

太鼓壽し
石倉友二
電話八六三―〇〇〇三

総会と親睦会ご案内

如月倶楽部は、左記のとおり創立第二十五回定期総会と親睦会を開催致します。

△期日 來る三月二日（日曜日）午後三時より
△場所 日光ガーデン・ホールに於て
△会費 各自三弗五十仙（一弗五十仙会負担）
△三時 一同着席、諸報告、議事、選挙等
△五時 夕食の予定
△夕食終って親睦会に移る

会員は勿論文化部、詩吟部の皆様、こぞって御出席下さいますよう御待ちいたしています

トロント如月倶楽部

あかつきにおぼろにうつる富士の月

ヤ マ ト

今年もよろしくお願いいたします
―プロの音を賣るヤマト―

「エヌエッチケー」特別配給による紅白歌合戦（マスターテープ）をカセット・八トラック・オープン・テープをお求めの方に提供いたします。規定により歌合戦だけは賣れません。

YAMATO COMPANY
882 Eglinton at Bathurst St. Toronto
Tel 781-3447

求 經験あるソーイング・マシン・オペレイター 家庭または工場でブラウス縫い。電話メリー三六三―四五八八（トロント）

総会開催 通知

トロント日系一世部は來る二月二十三日（日）午後一時半から日系文化会館において開催し、左の通り報告と協議を致しますから会員の御出席を希望致します。

（一）会務及び会計報告
（二）議案の審議
（三）評議員の選挙

なお総会開催通知書と選挙用紙を各自へ送付いたしましたが、もし未着の向きは左記まで御通知下さい。

トロント日系市民協会一世部
Toronto JCCA Issei-bu,
889 Dundas Street West,
Toronto Ont., M6J 1V9
Tel. 368-9984

七五年訪日ツアー

◇出発	期間
三月八日	五
四月三日	五
四月十三日	八
五月十七日	五
六月十四日	三
六月二十八日	八
七月十二日	六
八月四日	三
九月十三日	五
十月十一日	六

□夏休み御家族呼び寄せツアー 七月二五日―八月八日
□冬季ホリデーをバハマ島、フロリダにて

申込所 晩市 岩田旅行案内社
1115 E. Hastings St. Vancouver Phone 254-5101

トロント岩田旅行案内 支社
162 Spadina Ave. Toronto Phone 363-1291
杏掛ンケ Res. 762-4743

寒さに対抗!! すきやき肉

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干そば 南京うどん

○菊 米 （新米）到着
○三光米 ○さくら米

ダンダス ユニオン店
電話 三六四―七六九二 三六六―三六六三
DUNDAS UNION STORE
173 Dundas Street W., Toronto
Phone [illegible]

―訪日観光團―

出發	歸國
三月二十二日	四月十八日
同 二十八日	同
四月三日	五月十六日
四月五日	四月二十五日

□日本よりの呼寄せ観光團

三月二十二日	四月五日
七月二十五日	八月三十日

タイムス・スクエア旅行センター
TIMES SQUARE TRAVEL CENTRE LTD.
673 No. 3 Road Richmond B.C.
Telephone (604) 273-[illegible]

に美男美女になれる…では
ないから止した方がいい。
脚をピンと伸ばして立ったまま、体中にソープをぬりたくり、タオルで全身を、すばやく洗う。私は少年時代から六十過ぎた現在まで亀の子ダワシで頭から顔、足の裏まで洗うから早い。タワシがイヤなら洗濯ブラシでもいい。背中もタワシを両手交互にもちかえて、

多様性文

多様文

多様

目 的

多様文化主義は多 の文化
ダ人がそれを理解し 感謝し
するものです。多様文ィ主
ナダ人が彼等以外の文化的
貢献について認識を深めら
要するにそれは文化的交流

プログラム

多様文化センターは文化交
のです センターはグルー
そ 相互の抱負と文化を
ものです。英語および佛語
すべての文化的障壁はよ

多様文化センターはグルー
に使用されます。さらにセ
ナダ市民がともに順應課程
のです。

新センター設立に對する
スニック系グル プと社会
を示す二つの強力な提案が
ー・プログラムはセ ター
援 が與えられることに

多様文化センターのプロ
す重要とされるものです。
に最善の方法であろうか
においてそれを最 有効

あなたまたはあなたのグ
つ ての論理 基準また
ば 最寄りの地方事務所
ポンを使ってメールして

健康談義

フロの中でもできる体操

梅月生

例年の、一月末から二月初めにかけての厳寒がなかなかやってこない。心に満たぬことのひとつは、レーヤ・シムコの水が薄くてアイス・フィッシングができないことだ。尤も今頃は、工場主任が静養していて、その代りも務めねばならぬ有様なので、アイス・フィッシングどころではないのだが。…少々疲れを覚えるので、これしきのことに参ってたまるものか、と頑張っており、口癖になってしまったような「健康」には気をつけているものの、ますます時間が少なくなってくる感じなので、「ひとりでやる三分体操――三橋一夫著」などというものが目につく。次ぎはそのうちの「風呂の中でも健康をつくる」と題する部分である。

×

風呂に入って体を洗いながら知らぬ間に健康を回復する体操を教えよう。

ペタンとすわり込んで、いつまでも一ツところばかりこすっていても、そう急に美男美女になれる訳ではないから止した方がいい。脚をピンと伸ばして立ったまま、体中にソープをぬりたくり、タオルで全身を、すばやく洗う。私は少年時代から六十過ぎた現在まで亀の子ダワシで頭から顔、足 裏まで洗うから早い。タワシがイヤなら洗濯ブラシでもいい。背中もタワシを両手交互にもちかえて、くまなく洗うようにすると良い体操になる。タワシにしろ、ブラシにしろ、タオルにしろ、片手ばかりで持たず、左右平均に使うというようにする。右足をゴシゴシやる時には左手に持ち、左足の時には右に持つというように、あくまで体操のつもりでやらなければならない。

こうした、日常の、一寸とした心がけが人を健康に導くのである。

×

風呂の中で出来るもう一つの健康法は、白隠禅師の"指アンマ"というものでそれは全身の疲れをとるのに役立つという。どれがどこに効くかを、三橋氏は次のように示している。

▲手の親指は頭脳に△親指と人差指の間(指圧のツボでは「合谷」)は腸に△人差指は胃△中指は心臓等の血液循環系△薬指は神経系△小指は性器に通じている。

▲右足の第一趾は肝臓△左足の第一趾はスイ臓△左右とも第二と第三・胃△第四は肺△第五は性器△足裏の土フマズは心臓と腎臓に通じている、

私は朝・晩お湯に入り(以前は朝冷浴)出てからタワシで全身をコスっていたが三橋氏の本を読んでからはお湯の中でタワシを使うようにし、土フマズには特に念を入れている。

真冬らしくもない(と言っても、何時急変するか知れないが)晴れた日の朝、早起きして陽の出前、瞬間ごとに変りゆく東の空の色どりを、或いは落葉樹の枝を通して残月や星を眺めながら、わざとするアクビで深呼吸の真似(吸込んだ息を出来るだけ長く下腹にためておき、ゆっくりと吐き出す)をするのも私にとっては楽しいことの一つであり、いまにゴルフ・クラブを持ち出して素振りができる日の来るのを待ち望んでいるし、春になったらジョッギング(ゆっくりした駆け足)もやりたいものだと慾を起している。

◎ニューカナデアンをお友達におすすめ下さい
▼一年十四弗 半年九弗

多様性文化主義は恒久的な政府の方針です

多様文化センター・プログラムは多様文化主義方針の一部です

目　的

多様文化主義ま多 の文化的背景を持つすべてのカナダ人がそれを理解し感謝して深めていくことを 意味するものです。多様文ィオ義まま佛系および英系カナダ人が彼等以外の文化的背景を持つグループ よる貢献について認識を深めることも意味するものです。要するにそれは文化的交流を意味するものです。

プログラム

多様文化センターは文化交流のための施設を与えるものです センターはグループまたは個人が相集まりそ 相互の抱負と文化をわかち合う機会を提供するものです。英語および佛語社会に関与することによりすべての文化的障壁は取り除かれます。

多様文化センターはグループ自体の文化的活動のために使用されます。さらにセンターは新移住者およびカナダ市民がともに順應課程に参加する機会を与えるものです。

新センター設立に對する援助の基準にはどれだけのエスニック系グル プと社会の支持協力があるかどうかを示す二つの强力な提案がふくまれています。セ タ ・プログラムはセ ターの運営費の一部を負担する援 が与えられることになっています

多様文化センターのプログラムで 文化的交流面が 最も重要とされるものです。センタ はそれを行なうのに最善の方法であろうか? セ タ はあなたの社會においてそれを最 有効 果し得る役割であろうか?

あなたまたはあなたのグループが多様文化センターについての論理 基準または有効性について意見があれば 最寄りの地方事務所に連絡するか またはキューポンを使ってメールして下さい。

意見を述べたいとか詳細を知りたい場合 次のアドレスにメールして下さい。

For further information telephone the field officers in your community or write, addressing all correspondence to:

THE DEPARTMENT OF THE SECRETARY OF STATE | SECRETARIAT D'ETAT

St. John's, Nfld.; (also serving Labrador) Sir Humphrey Gilbert Bldg., P.O. Box E-5368, Duckworth St., A1C 5W2 (709) 722-6181

Halifax, N.S. Citizenship Branch, Trade Mart Building, Ste. 405, Scotia Sq., B3J 2Y5, (902) 426-2118

Moncton, N.B. Central & Nova Scotia Trust Bldg., 860 Main Street, 5th floor, E1C 8M1. (506) 858-2028

Montréal, Qué. 1080 Beaver Hall Hill, Pièce 2101, H2Z 1S8. (514) 283-5689

Noranda, Qué. 243 rue Murdoch, B.P. 395, J9X 5A9 (819) 762-4512

Québec, Qué. 100 Carré d'Youville, Pièce 730, G1R 3P7. (418) 694-3831

Sherbrooke, Qué. Edifice Royal Trust, Pièce 500, 25 rue Wellington nord, J1H 5B1 (819) 565-4772

Trois-Rivières, Qué. 550 Bonaventure, Pièce 205-A, B.P. 335, G9A 5G4 (819) 375-4846

Hamilton, Ont. 150 Main St. W., Room 504, L8P 1H8 (416) 523-2335

London, Ont. 395 Dundas St., 2nd floor, N6B 1V5 (519) 679-4335

Ottawa, Ont. Room 306, 77 Metcalfe St., K1P 5L6 (613) 996-5977

Sudbury, Ont. 19 Lisgar St. S. Room 320, P3E 3L4 (705) 673-1121

Thunder Bay, Ont. 240 South Syndicate Ave., 2nd floor, Station "F", P7E 1C8 (807) 623-5241

Timmins, Ont. 585 Algonquin Blvd. E., Apt. 702, P4N 7N6 (705) 264-8364

Toronto, Ont. 55 St. Clair Ave. E., Room 810, M4T 1M2 (416) 966-6554

Winnipeg, Man. Room 201, 303 Main Street, R3C 3G7 (204) 985-3601

Regina, Sask. 1867 Hamilton St., Room 1007, S4P 2C2 (306) 525-6155

Edmonton, Alta. (also serving N.W.T.) Room 310, 9828 - 104th Ave., T5J 0J9 (403) 425-6730

Vancouver, B.C. 1525 W. 8th Ave., Room 207, V6J 1T5 (604) 732-4111

Hon. John Munro
Minister Responsible for Multiculturalism

L'hon. John Munro
Ministre chargé du Multiculturalisme

MULTICULTURALISM
Multiculturalisme

To present your views, or to receive further information, mail to:

Multiculturalism,
P.O. Box 366,
Station A,
Ottawa, Ontario
K1N 8Z9

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....

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財政援助与えて砂油開發を促進
シンクルードに領州両政府

〔オタワ〕有力石油會社の合資によって開発が進められているアルバータ州北部に埋蔵されているタール・サンド採油プランは財政的危機に直面し、オタワ及び州アルバータ両政府がなんらかの財政的援助を与えないと、採油プランは放棄される事態になろうと迫った。

オタワ・エネルギー省マクドナルド大臣は先週末關係會社代表らと懇談をつづけてきた結果、この合資會社「シンクルード」を救うため、三億弗を同會社に融資することに同意、開發プランの促進を計ることとなった。アルバータ州政府も中央政府と同額を投入することに同意した。

オタワとアルバータ州政府が三億弗宛投資することで、シンクルード會社の利權一五%を獲得・アルバータ州は一〇%の社債を購入(代金二億弗)、オ州政府は一億弗の出資で五% 持株となる。

野黨側は批判

〔オタワ〕シンクルード會社にオタワ政府がとりたてた税金を貸し与えるのは、カナダの天然資源を民間會社に献上する史上最悪の例だと野党側は非難している。かかる天然資源の開發は国營會社をつくって、行うべきだとしている。

移民青書を上程
人種問題も真向から取組む

〔オタワ〕ロバート・アンドラス移民相は去る三日、下院議会に待望の"移民白書"を上程したあと、記者団会見を行い「カナダの移民方針と人種的差別という問題は、カーペットの下になげ込むのではなく、大っぴらに表面に出して解決していくつもりだ」と語った。

アンドラス移民相はこの問題がいま燃え上っているか否かに拘わらず、また移民白書があるなしに拘わらず、我々は真向から取り組んでいくべきである、としている。しかし同相は「移民白書と人種問題」が重要点ではないと主張し、カナダ将来の人口政策を決定することが先決だといっている。

とは言え、移民相はカナダの主要都市、たとえばトロントをまっさきにバンクーバー、モントリオール、ウイニペッグ市に移民が集中しすぎて、人種的問題をかもし出している事實も無視してはいけないと警告した。

欧州空港 次々と倒れる
日航乗客が食中毒を起して

〔コーペンハーゲン〕アラスカのアンカレージ経由、コーペンハーゲン空港に三日到着した日航機の乗客三百六十人のうち百四十三人が食中毒にかかったため、同空港で待機していたデンマークの救援ドクター班が空港ラウンジをにわか病院として中毒患者に應急手當を与え、重病者は病院に運んだ。

日航乗客はいづれも日本でソフト・ドリンク會社のコンテストに勝った人たちで、アンカレイジで積み込んだハム・オムレツを機内で、朝食として出したのが食中毒の原因とみられている。コーペンハーゲン空港に降り立った日本人乗客は次々と地上に倒れるという光景であった。

日航機内で起きた集團食中毒についてコペンハーゲン市内の病院で患者の手當てをしたファーベル教授は記者会見し、腐敗していたハムを食べたのが原因だったと述べた。なお中毒にかからず入院をまぬかれた二百一人は予定より十二時間おくれ、目的地のドゴール空港へ安着した。

對中共策 ソ連非難

〔東京〕ソ連の日本語ラジオ放送を東京で傍受したところによると、モスクワ放送は今週、北京政府の對日政策について、中国の政策はソ連の利益を害しようと企圖したものであると非難した。

中国は過去十年間にわたり、ソ連の利益を妨害する政策をつづけ、日本との平和條約の交渉面でも同様の態度でのぞんできたとラジオ放送はいっている。日ソ両國は中国のかかる妨害工作を無視して友好關係を深めていくべきだとし、中共が日本の北方領土(四島)は日本に帰屬されるべきだと主張するのも、日ソの離反を策するためであるといっている。

カナダ人の好みは男ボスの方がよい
世論調査

〇…カナダ世論調査がまとめた「男のボスか女のボスか、どちらを選びますか」のアンケートで、カナダ人の多くは男ボスを望むと回答しているが、しかし十年、二十年前にくらべると「ボスが男であろうと女であろうと気にしない」という意見が四七・五%にジャンプしてきている。

〇…十年前はこの質問に、どちらでもよいと答えたのが二五%、十年前は一八%にすぎなかった。時代の推移とはいえ、ボスが男性であるべきだとする考え方がめっきり変ってきている。

〇…年齢別にみると、男ボスの方がよいと答えたのは五十七才以上が四四%でいちばん多く 三〇—四九才組が四 %、一八—二九才組は三八%。男でも女でもかまわないというのは一八—二九才組が最も多く五四% 三〇—四九才組が四九%、五十七才以上が四一%という結果となっている。

英保守黨主選で ヒース氏敗らる

〔ロンドン〕今々當地で行われた英保守党大會で過去十年、党主として君臨したエドワード・ヒース氏は黨主選候補から退くと發表、ヒース時代にピリオッドを打つた。

党主予選でヒース氏が首相時代の前閣僚、マガレット・サッチャー夫人がヒース氏より十一票も多く第一回投票で獲得した。ヒース氏は候補を断念 サッチャー夫人と英保守党議長ウイリアム・ホワイトロー氏の一騎打ちが来週行われる。

『日の丸』法制化 政府検討

〔東京時事〕政府は去年十二月中旬全国一万人を對象に『国旗(日の丸)、国歌(君が代)、元号』に関する調査を実施 現在そのとりまとめを急いでいるが、政府としては調査結果が出次第、直ちに内閣の『公式制度連絡会議』を開いて法制化問題を検討する方針である。

ただ政府内でも、世論動向が国旗、国歌、元号を法制化する方向にあるとはみておらず、とりあえず『国旗の法制化推進』の結論が出るものと想定、すでに『国旗法案』(仮称)要綱の検討に入っている。

ただこの種の法制化には從来とも議論の多いところであるほか、自民党内には『国旗より国歌の法制化を先行させるべき』との声もあり、具体化すれば、『日の丸』『君が代』論争が再燃しよう。

病氣を確認

〔カイロ〕當地を今週來訪したグロムイコ・ソ連外相は出迎えたサダト大統領から、わがよき友、ブレジネフ氏はいかが?」と質問したのに對し、グロムイコ相は、彼は病氣だ」と答えた。これでソ連書記長の病氣説は裏書きされるにいたった。

ト市電料金値上げへ 四月迄に三枚一弗で

〇…トロント市電(高速委員會)は來る四月末までに乗車券の値上げを實施することになりそう。現行一ドルで四枚、現金一回三十セントが一ドルで三枚、現金三五セントとなるはず。ペンショナーは一ドルで六枚(現在八枚)となり、學生の料金も値上る。

〇…市電側によると乗客數はふえているが、經費が増加して今年の運營費見通しは六千万ドルの赤字。七四年度より千五百万ドルふえることになるといっている。その上、市電從業員に三一%の増賃をオファアすることが調停者の進言で義務づけられているのも料金増しの原因の一つでもある。

〇…なお、一九七七年ころに使用予定の「新型電車」のモデルが出來上った。出入りのドアが広く、ステップも地上から約一呎と低くなり、最高時速七十マイル、市内の直線レールでは五十マイルで走ることになるという。

上海など三カ所 總領事館を新設

〔東京時事〕日本政府は上海など三ヵ所の總領事館新設を内容とする法案を今国会に提出することを内定した。新設されるのは上海のほかアガナ(グアム島)、マルセイユ(フランス)に總領事館を、グレナダ、バハマ、ギニア・ビザウ、欧州共同体代表部の四大使館を新設する。これにより大使館は一三八、總領事館は五〇、領事館六、代表部は五ヵ所となる。

佛國任命知事 住民に嫌わる

〔セント・ピエル〕セントローレンス河口にある佛領セント・ピエル及びミキロン両島住民は、公選された官吏及び労組員が、佛本国から任命された知事のやり方に反對するゼネストを全面支持することとなった。知事は依然として両島住民を、植民地の低級人とみなすような態度と行為を示してきており知事の本国召還が強く要求されている。

オ州醫師料金

オンタリオ州内のドクターたちは、州政府との間にきめ 彼等のサービス料金値上げ四%を守ること、決定 一三%値上げが至當であるが、それを要求しないことにした。四%値上げは五月一日から實施される。